



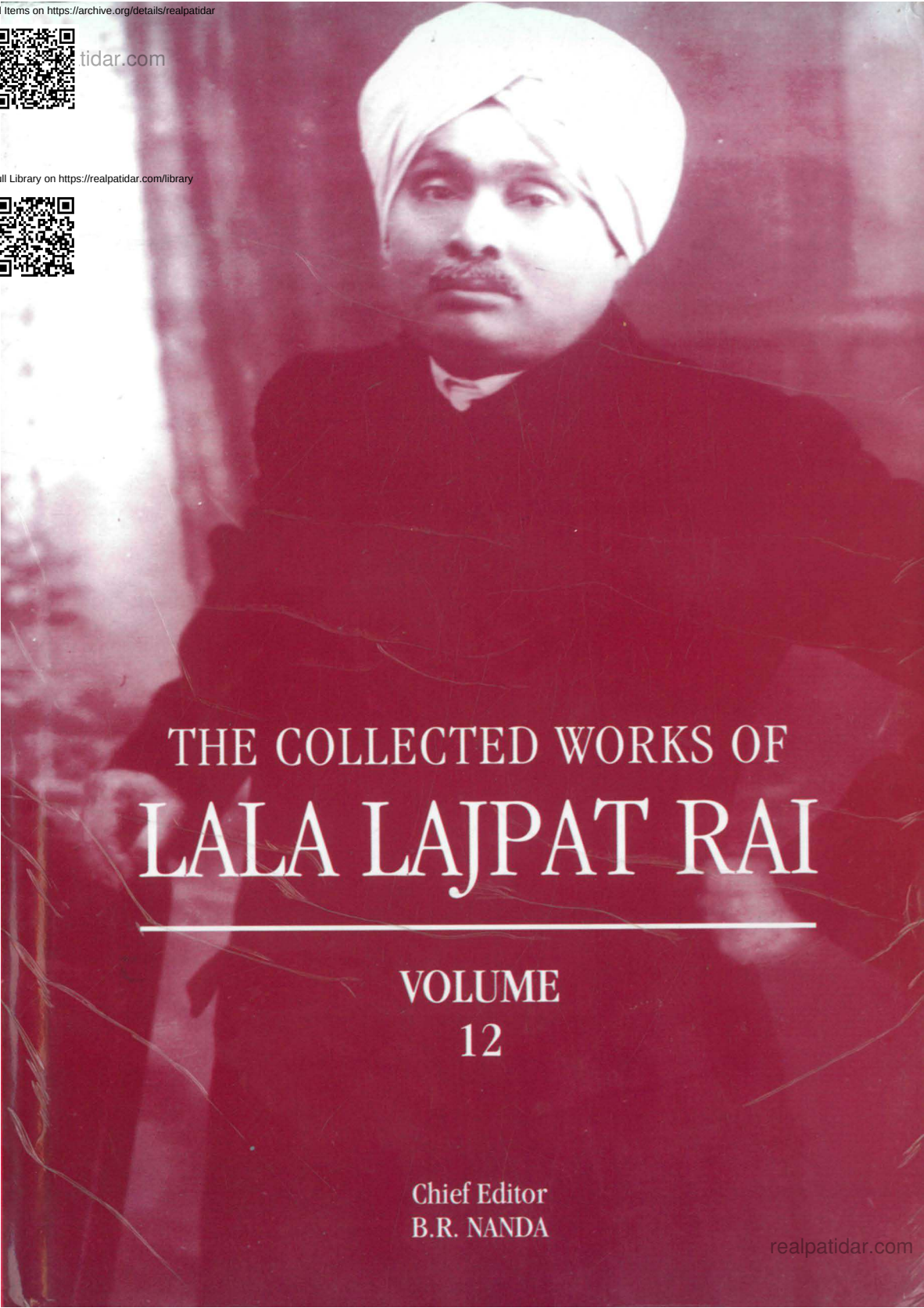
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THE COLLECTED WORKS OF LALA LAJPAT RAI

VOLUME
12

Chief Editor
B.R. NANDA

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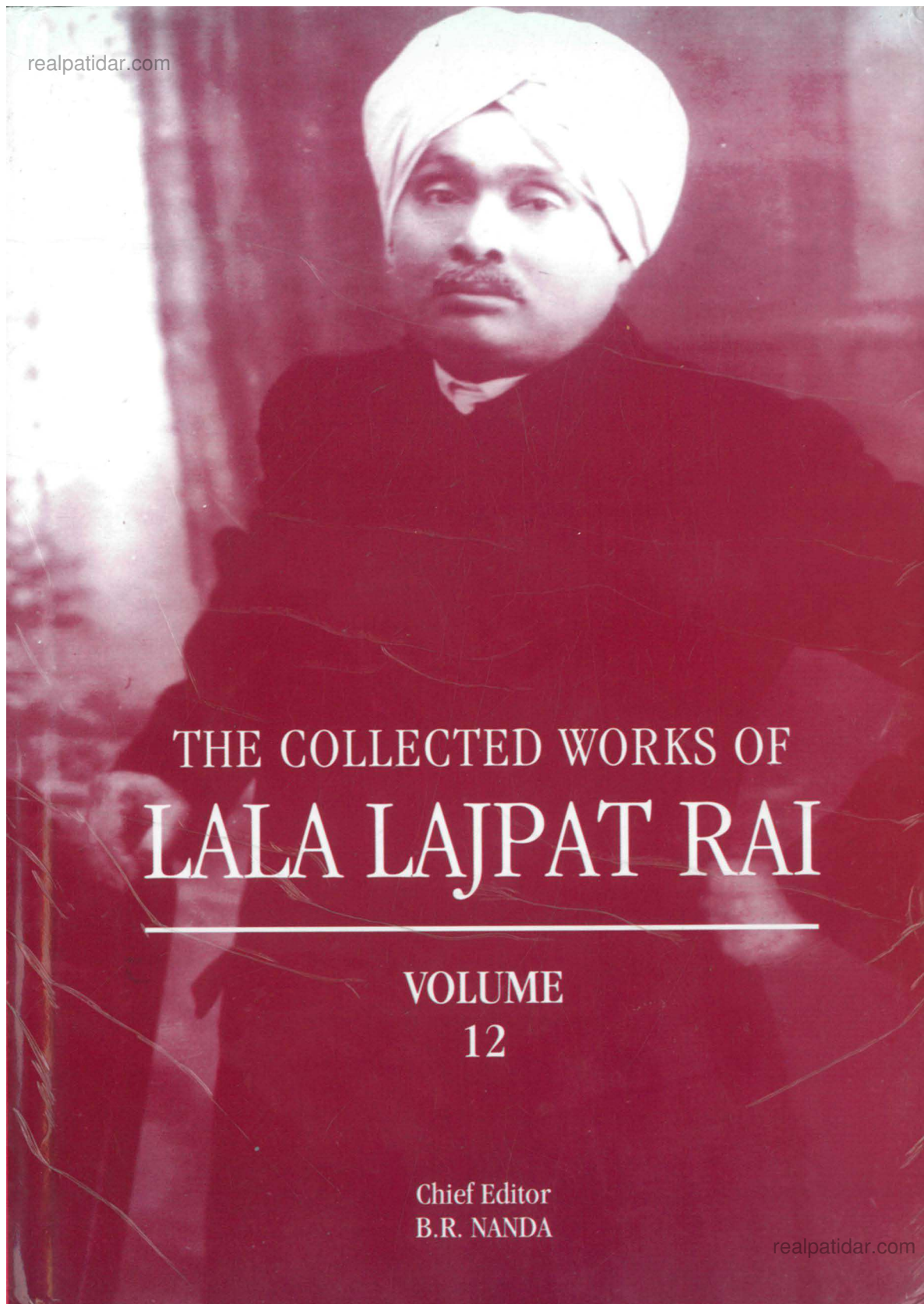
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4. Late Pandit Lakhpat Rai¹

By the death of Pandit Lakhpat Rai² the Arya Samajists of the Punjab have lost a staunch champion of their religion, a great worker and a very generous donor. The Punjab has lost in him a man of great public spirit and a high order. The deceased Pandit was a solid worker with a strong and forceful personality behind a quiet and unassuming exterior. His guiding principle in life was to win others by loving service. He was a fine speaker and a good organiser. I have since expressed my condolence to him on Pandit Nand Lal, M.L.C., and the rest of the family in their said bereavement. For myself the death is a great personal loss, as we had been very much attached to each other for over a quarter of a century, sharing with each other the ups and downs of public life. The Pandit was always a good friend and a generous colleague. He always took a long view of his differences with his friends and never allowed them to stand between him and his friendship. The loss of such a man at such a juncture, as the present, is a national as well as a personal loss.

1. *The People*, 24 January 1926.

2. (1865-1925), lawyer of Hissar, Arya Samajist and social reformer.

5. The Aga Khani Propaganda¹

His Highness the Aga Khan is a great Indian, one of the greatest of his time in several respects. He is the religious head of a section of our Muslim countrymen and a respected Muslim political leader. He is a man of international fame. Much of his time he spends in Europe and every important European city has seen and known him. He has an extensive knowledge of several European languages and is quite at home in European politics. He is a great figure on the turf. His knowledge of European diplomacy has been acquired by close association with the greatest of the modern diplomats. He is an accomplished man all round and has many friends among Indian publicists. The late Mr. Gokhale was deeply attached to him and appointed him one of the executors of his political testament. He has thus a reputation for being a nationalist of a

1. *The People*, 21 February 1926.



kind. He keeps well with the authorities. His book, *India in Transition*, is a masterpiece of diplomacy. In this book, while candidly criticizing certain aspects of British rule, he has propounded a scheme which proposes a semi-independent British South Asian Confederacy comprehending India, Ceylon, Afghanistan, Persia, Mesopotamia, Syria, Asia Minor and Arabia under the aegis of the British Crown. The underlying *motif* is obvious. The pill, however, was too big to be swallowed by any one of the parties concerned. The Khilafatists spoiled the game on the Muslim side and the Imperialists declined to be impressed, on the other. The Hindus were indifferent. People held different views about his attitude towards Turkey during the war. Some imputed to him unworthy motives for which there may or may not have been any justification. One thing is clear. Whatever his motives, his scheme failed to catch and today his position in Indian public life is almost negligible.

It is however an open secret that for some time past he has been employing his brain and money in another direction, viz. propagating his own Islam and increasing the strength of his following by converting Hindus to his faith. It is said that it was he of whom Maulana Mahomed Ali spoke in his presidential address at Cocanada,² as the wealthy Muslim who was prepared to spend a crore on reclaiming the untouchables if the latter were divided between the Hindu and the Muslim communities for that purpose. I have said "his own Islam" and that deliberately too, because the Islam in which he professedly believes and of which he claims to be the spiritual head is neither the Islam of the Sunnis nor of the Shias but of another brand called *Ismailis*! The *Ismailis* are a particular sect of Shias whose teachings, doctrines and practices have a great deal of affinity with those of the Christian Jesuits. The *Ismailia* sect was originally a kind of secret propaganda permitting practices of the most machiavellian kind in the domain of religion. I am not aware and cannot say how much of the original *Ismailia* doctrine has been retained by the Aga Khani Muslims of India but I know that some at least of the teachings and practices of the latter are based on the grossest ignorance and superstition. To me it has always seemed strange and somewhat inexplicable and anomalous that a highly cultured man, endowed with up-to-date ideas of the European culture as exhibited in the life the Aga Khan leads, should allow himself to exploit the ignorance and superstitious credulity of his countrymen and countrywomen on such a large scale. The only explanation I could imagine was that perhaps he did not know what was being done and preached in his name by his lieutenants, agents and propagandists. In April last a Hindu speaker from Baroda

2. The Cocanada Congress was held in December 1923.
(1878-1931); editor of *Comrade*, 1911-14; a prominent Khilafat leader; President, Indian National Congress, 1923.



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exposed this propaganda at the annual session of the Hindu Mahasabha at Calcutta. He showed how Hindu sentiment and Hindu tradition had been trusted and made a part of the Aga Khani doctrine. It is, indeed, difficult to believe that all this is being done with the knowledge and consent of such a modern man as H.H. the Aga Khan professes to be; but the fact remains that so far no contradiction or explanation has come from the Aga Khan or his agents. The statements have been repeated from the platform of the Provincial Hindu Conference recently held at Bombay. Chapter and verse were quoted from the Aga Khani literature. I hope this article will attract the notice of the Aga Khan and His Highness will issue a statement to the press admitting or denying the accuracy of these statements. I have seen these books myself and am giving below a few extracts from them by way of samples.

I. A book called *Vaidic Islam* by Ibrahim Yusuf Vartiji published by Muthilalji Bhai Desraj at the Khoja Sindhi Press, Bombay, has the following inscription on it, and around the inscription a likeness of His Highness on the title page. Over the picture: "*Khudawant Hadiul Mehdi. Sultan Mohammad Shah-Aga Khan*" Inscription on the right: "*Kalyug men Sri Krishan Ka Darshan*" (i.e. the picture of Sri Krishna in Kaliyuga.) Inscription on the left: "*The founder of Hindu-Muslim unity.*" Inscription below: consists of one verse from the Quran, another from the Gita and a third from the Bible.

The Gita verse runs thus:

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत।
अभ्युत्थानमर्धमस्य तदाऽऽत्मानं सृजाम्यहम्॥

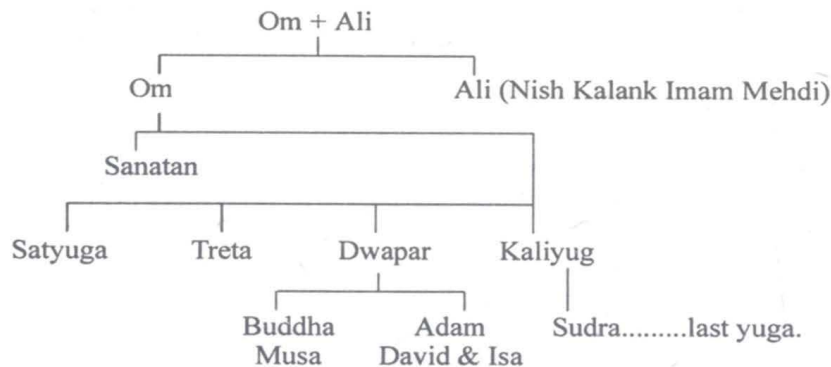
(Whenever there is decay of *Dharma*, O Bharata, then for the exaltation of righteousness I Myself come forth).

On page 22 it is stated that after 13 centuries Krishna was reborn in the person of Ali in Arabia (the *Nish Kalank Avatar*). And in 1877 Krishna was re-incarnated in India in the person of Mohammad Shah Aga Khan who calls upon every Sanatanist to give up all other belief and have faith exclusively in him in order to get the desired salvation. The following verse from the Gita is put in his mouth:

सर्व धर्मान परित्यज्य मामेकं शरणं ब्रज।
अहं त्वां सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः॥

(Abandoning all *dharma*s come unto Me alone for shelter; sorrow not, I will liberate thee from all sins.)

On page 17 the following genealogy has been inscribed to show the order of Hinduism and Islam.



Further on it is stated that in **Ali's line Aga Khan** is the 48th descendant.

II. **Buddha Avatar** by Pir Sadhi-ud-din. In this book it is stated that Murtaza Ali was the 10th "Nish Kalank Avatar" in Arabia and he propagated Islam.

On page 91 **Yudhishtara** is advised by **Buddha** to sacrifice the cow as an expiation of his sins committed during the Mahabharata war.

III. **Principal Ten Avatars** by Syed Imam Shah. In this book after counting the first nine Hindu avatars, including Rama, Krishna and Buddha, **Ali** is said to be the 10th.

Several other books called **Nish Kalanki Gita**, **Krishna Bani**, **Sat Panth Shastra**, etc., are published to prove the continuity of Hindu religion in the religion now taught by the Aga Khan.

Note: After the above had been written, I had the honour and the pleasure of seeing in Bombay the **chief of the Aga Khani mission** who is said to be the Aga Khan's principal Secretary or Lieutenant in India, and who was accompanied by two or three of his principal workers. These gentlemen assured me that the books referred to in this article were not new books, that they were written long ago and had been in existence for centuries, and that the Ismailia sect actually believed in what these books propounded. The chief repudiated the idea of these books having been newly manufactured with any sinister motive. I told him that the facts stated by him required investigation and he promised to send me some literature on the subject which I undertook to go through. He has not, however, sent me any literature yet. I consider it my duty to investigate. But one thing becomes clear beyond a shadow of doubt that propaganda of the nature mentioned above is as a matter of fact carried on by the Aga Khan mission, and ostensibly with his authority and permission. It is obvious that this propaganda is neither Islam nor Hinduism. Islam does not recognise any incarnation of the Deity; nor does it admit that Krishna and Rama and Buddha and Machha and Kachha were such incarnations. Nor does

Kill Cow



Hinduism accept that Ali of Arabia was the last *Avatar* or incarnation of God. Under the circumstances, the question arises: "Does His Highness believe in this propaganda?" If he does, then he is neither a Mussalman nor a Hindu. If he does not, and still allows this to be preached in his name and under his authority, then he is guilty of fraud. In any case, the matter is one on which His Highness should throw some light. In the meantime if I find time to go through some literature on this subject I shall give the results of my study to the public.

6. The Late Mr. Gokhale¹

I am rather late in paying my annual tribute to the memory of the late Mr. Gopal Krishna Gokhale.² In Gokhale I had a friend and leader whom I could not always follow but whom I always respected and loved. In years he was my junior, but in ability and wisdom he was my senior, and I never made a secret of it. His politics did not *always* accord with mine, but his personal sweetness and his manners and methods appealed to me. His greatest virtue was an earnest endeavour to understand, like the Rishis of old, the point of view of those who differed from him. This is a virtue so uncommon nowadays—uncommon among public men in general—and not common enough even in the circle of his followers in politics and among those who call him their "master". However much I may myself at times err in this matter, I have no hesitation in saying that this is one of the noblest and rarest traits of character and one that any cultured human being could justly feel proud of. Persons reared in an atmosphere of religious controversy are the greatest offenders in this respect, and that accounts for the considered opinion I have formed from personal experience of great danger of denominational schools and colleges and of bringing up young men and young women in an atmosphere of religious controversies, *Shastrarths* and *Manazaras* and *Mujadalas*. I am free to confess that such an atmosphere virtually destroys even natural and inherited sweetness of temper and is the deadliest poison for good manners, habits of tolerance and a mentality of generosity. It gradually but surely destroys the habit of

1. *The People*, 7 March 1926.

2. Gokhale died in 1915.